
UNIVERSITY OF DELHI

THE LIFE OF BUDDHA



THE LORD BUDDHA

THE LIFE OF BUDDHA

(IN HIS OWN WORDS)

Translated from the Pāli

BY

THE REVEREND

NĀRADA THERO

of Vajirārāma Temple, Bambalapitiya, Colombo, Ceylon

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1948

This translation was first published in *The Buddhist Annual of Ceylon*, 1930. It is here reprinted with acknowledgments to the editor and publisher of that Annual.

CONTENTS

	PAGE
Author's Note	vii
The Tathāgata, the World Saviour	1
Buddha and His Immediate Disciples	4
Buddha's Birth-place and Ancestry	7
His Renunciation and Preliminary Efforts	8
Buddha's Struggle for Enlightenment	18
Change of Method · Abstinence from Food	25
The Middle Path	29
The Discovery of the Truth	31
One of the First Utterances of the Buddha	37
The Death of Buddha	38
His Last Meal	40
His Last Convert	44
The Last Scene	52
From Height to Height of Ecstasy to Final Liberation	55
Appendix	59



BUDDHIST SHRINE AT ADYAR

AUTHOR'S NOTE

THE author of this little work, who is a Buddhist monk, is debarred by his vows from accepting money in any form. He therefore desires that any proceeds which may accrue from its sale may be transferred to the Theosophical Society, to be spent in the maintenance and repairs of the small Buddhist Shrine erected at the Headquarters of the Society under the supervision of Mr. C. Jinarājadāsa.

THE TATHĀGATA, THE WORLD SAVIOUR

(From Aṅguttara Nikāya, Part I, Eka-Puggala Vagga, XIII, *p. 22.)*[1]

(THUS it was said by the Blessed One :)

An Unique Being, O disciples, arises in this world for the benefit of the many, for the happiness of the many, out of compassion for the world, for the good, the benefit, and the happiness of Gods and men.

Who is this Unique Being? It is the Tathāgata, the Exalted, Fully Enlightened One.

The arising of the Unique Being, O disciples, is rare in this world. Who is this Unique

[1] All references are to the Pāli text of the Buddhist scriptures edited by the Pāli Text Society of London.

Being? It is the Tathāgata, the Exalted, Fully Enlightened One.

An Unique Being, O disciples, a stupendous Man, is born in this world. Who is this Unique Being? It is the Tathāgata, the Exalted, Fully Enlightened One.

The Unique Being, O disciples, who arises in this world, is unequalled, unparalleled, peerless, matchless, unrivalled, incomparable, comparable to the Incomparables, and preeminent amongst men.

Who is this Unique Being? It is the Tathāgata, the Exalted, Fully Enlightened One.

With the rising of the Unique Being, O disciples, there come into existence a great eye, a great light, a great radiance, six supreme ideals, there come the intuition of the four kinds of analytical knowledge, the realisation of several things, the comprehension of diverse elements, the realisation of Wisdom,

Deliverance, Fruits, and the Fruits of a Stream-Winner[1], Once-Returner[2], Never-Returner[3], and a Perfect Saint[4].

Who is this Unique Being? It is the Tathāgata, the Exalted, Fully Enlightened One.

[1] Sotāpatti, the first of the four stages of Saintship on the Path of Holiness.

[2] The second stage: Sakadāgāmi.

[3] The third stage: Anāgāmi.

[4] The fourth stage: Arhat.

BUDDHA AND HIS IMMEDIATE DISCIPLES

(From Buddhavaṁsa, XXVI, *p. 65.)*

I AM the Buddha of to-day, Gotama of Sākya growth. Striving in my striving, I have attained to Supreme Enlightenment.

My city is called Kapilavatthu, my father King Suddhodana, my mother who bore me Māyā the Queen.

For nine and twenty years I dwelt at home. I had three peerless mansions, Rāma, Surāma, and Subhata.

There were forty thousand women, beautifully adorned, Bhaddakachchā the woman[1], Rāhula the son.

[1] The Princess Yasodharā whom Prince Siddhatta married. Their son was Rāhula.

Seeing the four signs[1], I set out on horseback, and for six long years I led a life of painful striving.

At Benares, in Isipatana, I established the Law of Righteousness. I am Gotama, the Enlightened One, the Refuge of all beings.

The two Bhikkhus[2], Kolita and Upatissa[3], are my chief disciples. Ānanda is my attendant ever near me.

The Bhikkhunīs[4] Khemā and Uppalavannā are my chief female disciples. Chitta and

[1] Four sights seen in the city of (1) a man broken down by age, (2) a sick man, (3) a decaying corpse, (4) a dignified hermit.

[2] Bhikkhu, "mendicant," is the technical term used by the Lord Buddha for those who accepted Him as their Guide, and furthermore put on the yellow robe of the monk and enrolled themselves as His disciples.

[3] Generally known as Moggallāna and Sāriputta.

[4] The nuns who were accepted by the Buddha into His order of disciples.

Hatthālavaka are my chief attendant laymen[1].

Nanda's mother and Uttarā are my chief attendant laywomen. At the foot of the Assattha tree[2] I attained to Supreme Enlightenment.

[1] Attendant laymen and laywomen, Upāsakas and Upāsikās, accepted the Lord as their Guide, and pledged themselves to the support of His Order, without however becoming Bhikkhus and Bhikkhunīs.

[2] The famous Pīpal tree, still existing at Buddha Gaya in northern India, better known as the Bodhi Tree, the Tree of Wisdom.

BUDDHA'S BIRTH-PLACE AND ANCESTRY

(From Sutta Nipāta, Mahāvagga, Pabbajja Sutta, p. 73, vv. 422-4.)

JUST straight, O king, close upon the Himālayas, there is, in the district of Kosala of ancient families, a country endowed with wealth and energy.

I am sprung from that family, which by clan belongs to the Solar Dynasty, by birth to the Sākyas. I crave not for pleasures of the senses.

Realising the evil of the pleasures of the senses, and seeing renunciation as safe, I proceed to seek the Highest, for in that my mind rejoices.

HIS RENUNCIATION AND PRELIMINARY EFFORTS

(From Majjhima Nikàya I, Ariya-Pariyesana Sutta, No. 26, p. 163.)

Now I, O disciples, before my Enlightenment, being not yet fully enlightened, but as a Bodhisatta,[1] myself still subject to birth, decay, disease, death, sorrow and impurities, sought after that which is subject to birth, decay, disease, death, sorrow and impurities.

Then there came to me the thought: Why do I, being subject to birth, decay, disease, death, sorrow and impurities, thus search after things of life nature? How if I, who am

[1] Literally, "a wisdom-being," one whose destiny is to attain to complete enlightenment or Buddhahood. After taking the vow to become a Buddha, which must be done before a Buddha living on earth, the individual so pledging himself is termed a Bodhisatta.

subject to things of such nature, realise their disadvantages and seek after the unattained, unsurpassed, perfect security, which is Nibbāna!

Then, disciples, after some time, while I was still young, a dark-haired stripling, endowed with happy youth, in the prime of manhood, against the wishes of my father and mother who lamented with tearful eyes, I had my head and beard shaved, and, wearing yellow garments, went forth from home to the homeless state.

Thus as a wanderer, a seeker after what is good, searching for the unsurpassed, peaceful state, most excellent, I approached Ālāra Kālāma, and said: "I desire, friend Kālāma, to lead the Holy Life in this Dispensation of yours."

Thereupon, O disciples, Ālāra Kālāma told me: "You may stay with me, O venerable one. Of such sort is this teaching that an

intelligent man ere long may realise by his own intuitive wisdom his master's doctrine, and abide in the attainment thereof."

And ere long, O disciples, very speedily I learnt his doctrine, and by mere lip-recital and oral repetition I said I knew and was firm ; I acknowledged that I understood and perceived (the doctrine).

Then there came to me the thought : " When Ālāra Kālāma declared : 'Having myself realised by intuitive knowledge the doctrine, I abide in the attainment thereof,' it could not have been a mere profession of faith ; surely Ālāra Kālāma lives having understood and perceived this doctrine."

So I went to Ālāra Kālāma and said to him : " How far, friend Kālāma, does this doctrine extend which you yourself have by intuitive wisdom realised and attained ? "

Upon this Ālāra Kālāma made known to me *The Realm-of-Nothingness*.

Then, O disciples, it occurred to me: "Not only in Ālāra Kālāma are to be found faith, energy, recollectedness, concentration and wisdom. I too possess faith, energy, recollectedness, concentration and wisdom. How now if I strive to realise that doctrine whereof Ālāra Kālāma says that he himself has realised by his wisdom and abides in the attainment thereof!"

And so, O disciples, ere long, very speedily I realised by my intuitive wisdom that doctrine and lived, having attained (to that state).

Then I went to Ālāra Kālāma and said to him: "Is this the full extent, friend Kālāma, of this doctrine of which you say that you yourself have realised by your wisdom and abide in the attainment thereof?"

"Thus far, friend, this doctrine extends of which I say that I myself have realised and abide in the attainment thereof."

"But I also, friend, have realised thus far in this doctrine, and abide in the attainment thereof."

"Happy, friend, are we; yea, extremely happy, in that we look upon such a venerable fellow-ascetic as you! That same doctrine which I myself have realised by my wisdom and proclaim having attained thereunto, have you yourself realised by your wisdom and abide in the attainment thereof; and that doctrine you yourself have realised by your wisdom and abide in the attainment thereof, that have I myself realised by my wisdom and proclaim having attained thereunto. Thus the doctrine which I know, that also do you know; and the doctrine which you know, that I know also. As I am, so are you; as you are, so am I. Come, friend, let both of us lead the company of ascetics."

Thus did Ālāra Kālāma, the teacher, take me, the pupil, and place me on a perfect level

with himself and did me great honour. But I thought: "This teaching does not lead me to disgust, detachment, cessation, tranquillity, intuition, enlightenment and Nibbāna, but only to the attainment of *The Realm-of-Nothingness*." And so, disciples, dissatisfied with this doctrine, I took my departure, content therewith no longer.

Then, O disciples, as a seeker after what is good, searching for the unsurpassed, peaceful state, most excellent, I went to Uddaka Rāmaputta and said: "I wish, O friend, to lead the Holy Life in this Dispensation."

Whereupon, O disciples, Uddaka Rāmaputta replied: "You may stay with me, O venerable one. Of such sort is this teaching that ere long an intelligent man may realise by his own wisdom his master's teaching and abide in the attainment thereof."

And I, O disciples, ere long speedily learnt his doctrine and by mere lip-recital and oral

repetition I said I knew and was firm; I acknowledged that I understood and perceived (the doctrine.)

Then it occurred to me: "When Rāma declared: 'Having myself realised by my wisdom the doctrine, I abide in the attainment thereof,' it could not have been a mere profession of faith; surely Rāma lives having understood and perceived the doctrine!"

So I went to Uddaka Rāmaputta and said to him: "How far does this doctrine extend, of which Rāma says that he himself has by wisdom realised and attained?"

Thereupon Uddaka Rāmaputta revealed to me *The Realm-of-neither-Perception-nor-Non-Perception.*

Then, O disciples, I thought: "Not only in Rāma are to be found faith, energy, recollectedness, concentration, and wisdom. I too possess faith, energy, recollectedness, concentration, and wisdom. How now if I also

strive to realise that doctrine whereof Rāma says that he himself has realised by his wisdom and abides in the attainment thereof ! "

And so, O disciples, ere long very speedily I realised by wisdom that doctrine and lived having attained (to that state).

Then I went to Uddaka Rāmaputta and asked him: " Is this the full extent, friend Rāma, of the doctrine of which you say that you yourself have realised by your wisdom and abide in the attainment thereof ? "

" Thus far, friend, this doctrine extends of which I say that I myself have realised by my wisdom and abide in the attainment thereof."

" But I also, friend, have realised thus far in this doctrine and abide in the attainment thereof."

" Happy, friend, are we; yea, extremely happy, in that we see such a venerable fellow-ascetic as you! That same doctrine which

Rāma has by his wisdom realised and proclaimed having attained thereunto, have you yourself realised by your wisdom and abide in the attainment thereof; and the doctrine you yourself have realised by your wisdom and abide in the attainment thereof, that has Rāma himself realised by his own wisdom and proclaimed having attained thereunto. The doctrine which Rāma knew, you know; the doctrine which you know, Rāma knew. As was Rāma, so are you; as you are, so was Rāma. Come, friend, henceforth you shall lead this company of ascetics."

Thus, O disciples, did Uddaka Rāmaputta set me his equal fellow-disciple in the position of the teacher, and did me great honour.

But I thought: "This doctrine does not lead me to disgust, detachment, cessation, tranquillity, intuition, enlightenment, and Nibbāna, but only to the attainment of

The Realm-of-neither-Perception-nor-Non-Perception."

And so, O disciples, dissatisfied with this doctrine also I departed thence content therewith no longer.

BUDDHA'S STRUGGLE FOR ENLIGHTENMENT

(From Majjhima Nikāya, Vol. I, Ariya-Pariyesana Sutta No. 26, p. 166.)

AND I, as a seeker after good, seeking for the incomparable state of peace supreme, wandering in the district of Magadha, arrived in due course at Ūruvela, the market-town of Senāni. There I espied a lovely spot of ground, a charming forest grove, a flowing river with pleasant sandy fords, and hard by was a village where I could beg my food. Then I thought thus:

" Lovely indeed, O venerable one, is this spot of ground, charming is the forest grove, pleasant is the flowing river with sandy fords, and hard by is the village where I can beg my food. Suitable indeed is this place for

spiritual exertion for those noble scions who desire to strive." And I sat down there thinking that it was a suitable place for such exertion.

(From Majjhima Nikāya, Vol. I, Mahā Saccaka Sutta, No. 36, p. 242.)

Then, the following thought occurred to me: "How if I were to clench my teeth, press my tongue against my palate, and with (moral) thoughts hold down, subdue and destroy my (immoral) thoughts!"

So I clenched my teeth, pressed my tongue against my palate, and strove to hold down, subdue and destroy my (immoral) thoughts with (moral) thoughts. As I struggled thus, perspiration streamed forth from my arm-pits.

Like unto a strong man who might seize a weaker man by head or shoulders and hold him down, force him down, and bring him into subjection, even so did I struggle.

Strenuous and indomitable was my energy. My mindfulness was established and unperturbed. My body, however, was fatigued and was not calmed as a result of that painful endeavour—being over-powered by exertion. Even though such painful sensations arose in me, they did not at all affect my mind.

Then I thought thus: "How if I were to cultivate the non-breathing ecstasy!"

Accordingly, I checked inhalation and exhalation from my mouth and nostrils. As I checked inhalation and exhalation from mouth and nostrils, the air issuing from my ears created an exceeding great noise. Just as a black-smith's bellows being blown make an exceeding great noise, even so was the noise created by the air issuing from my ears when I stopped breathing.

Nevertheless, my energy was strenuous and indomitable. Established and unperturbed was my mindfulness. Yet my body was

fatigued and was not calmed as a result of that painful endeavour—being over-powered by exertion. Even though such painful sensations arose in me, they did not at all affect my mind.

Then I thought to myself: "How if I were to cultivate that non-breathing exercise!"

Accordingly, I checked inhalation and exhalation from mouth, nostrils and ears. And as I stopped breathing from mouth, nostrils and ears, the imprisoned airs beat upon my skull with great violence. Just as if a strong man were to bore one's skull with a sharp drill, even so did the airs beat upon my skull with great violence as I stopped breathing. Even though such painful sensations arose in me, they did not at all affect my mind.

Then, I thought to myself: "How if I were to cultivate that non-breathing ecstasy again!"

Accordingly, I checked inhalation and exhalation from mouth, nostrils, and ears. And,

as I stopped breathing thus, terrible pains arose in my head. As would be the pains if a strong man were to bind one's head tightly with a hard leathern thong, even so were the terrible pains that arose in my head.

Nevertheless, my energy was strenuous and indomitable. Even though such painful sensations arose in me, they did not at all affect my mind.

Then I thought to myself: "How if I were to cultivate that non-breathing ecstasy again!"

Accordingly, I stopped breathing from mouth, nostrils and ears. As I checked breathing thus, plentiful airs pierced my belly. Just as if a skilful butcher or butcher's apprentice were to rip up the belly with a sharp butcher's knife, even so plentiful airs pierced my belly.

Nevertheless even though such painful sensations arose in me, they did not at all affect my mind.

Again, I thought to myself: "How if I were to cultivate that non-breathing ecstasy!"

Accordingly I checked inhalation and exhalation from mouth, nostrils and ears. As I *suppressed my breathing thus*, a *tremendous* burning pervaded my body. Just as if two strong men were each to seize a weaker man by his arms and scorch and thoroughly burn him in a pit of glowing charcoal, even so did a severe burning pervade my body.

Nevertheless, my energy was strenuous and indomitable. Established and unperturbed was my mindfulness. Despite which my body was fatigued and was not calmed as a result of that painful endeavour, being over-powered by exertion. Yet though such painful sensations arose in me, they did not at all affect my mind.

Thereupon, the deities who saw me thus said: "The ascetic Gotama is dead." Some said: "The ascetic Gotama is not yet dead,

but is dying." Whilst some others said: "The ascetic Gotama is neither dead nor is dying, but an Arahant is the ascetic Gotama. Such is the way in which an Arahant abides!"

CHANGE OF METHOD: ABSTINENCE FROM FOOD

THEN I thought to myself: "How if I were to practise complete abstinence from food!"

Then, deities approached me and said: "Do not, good sir, practise total abstinence from food. If you do practise it, we will pour celestial essence through your body's pores: with that you will be sustained."

And I thought: "If I claim to be practising complete starvation, and if these deities pour celestial essence through my body's pores and I am sustained thereby, it would be a fraud on my part." So, I refused them, saying: "There is no need."

Then the following thought occurred to me: "How if I take food little by little, and a small

quantity of the juice of greengram or vetch or lentils or peas!"

As I took such a small quantity of solid and liquid food, my body became extremely emaciated. Just as are the joints of knot-grasses or bul-rushes, even so were the major and minor parts of my body, owing to lack of food. Just as is the camel's hoof, even so were my hips for want of food. Just as is a string of beads, even so did my backbone stand out and bend in, for lack of food. Just as the rafters of a dilapidated hall fall this way and that, even so appeared my ribs through lack of sustenance. Just as in a deep well may be seen stars sunk deep in the water, even so did my eye-balls appear deep sunk in their sockets, being devoid of food. Just as a bitter pumpkin when cut whilst raw will by wind and sun get shrivelled and withered, even so did the skin of my head get shrivelled and withered, due to lack of sustenance.

And I, intending to touch my belly's skin, would instead seize my backbone. When I intended to touch my backbone I would instead seize my belly's skin. So was I that, owing to lack of sufficient food, my belly's skin clung to the backbone, and I, on going to pass excreta or urine, would in that very spot stumble and fall down, for want of food. And I stroked my limbs in order to revive my body. Lo, as I did so, the rotten roots of my body's hairs fell from my body owing to lack of sustenance. The people who saw me said: "The ascetic Gotama is black." Some said: "The ascetic Gotama is not black but blue." Some others said: "The ascetic Gotama is neither black nor blue but tawny."

To such an extent was the pure clear colour of my skin impaired owing to lack of food.

Then, the following thought occurred to me: "Whatsoever ascetics or brahmans of the past have experienced acute, painful, sharp

and piercing sensations, they must have experienced them to such a high pitch, and not beyond. Whatsoever ascetics and brahmans of the future will experience acute, painful, sharp and piercing sensations, they, too, will experience them to such a high pitch, and not beyond. Whatsoever ascetics and brahmans of to-day experience acute, painful, sharp and piercing sensations, they, too, experience them to such a high pitch, and not beyond. Yet by all these bitter, difficult austerities I shall not attain to any excellence, worthy of supreme knowledge and insight, transcending that of human states. Might there be another path for Enlightenment!"

THE MIDDLE PATH

THEN, it occurred to me: I recalled how when my father the Sākya was engaged in ploughing, I sat in the cool shade of the rose-apple tree, having attained to the First Ecstasy, which is born of seclusion, associated with joy and happiness, remote from lust and immoral states, and accompanied by reflection and investigation. Could this be the path to Enlightenment![1]

Thereupon, there came to me the consciousness, followed by memory: "Yes, this is the path to Enlightenment!"

And I thought: "Am I afraid of that happiness which is exempt from lust and immoral states?" Then it occurred to me:

[1] This famous incident at the Ploughing Festival has been beautifully narrated by Edwin Arnold in his *Light of Asia*. See Appendix at the end.

"Nay, I am not afraid of that state of happiness." But I thought that with such an utterly exhausted body it was not possible to attain to that happiness. "Suppose now I take some substantial food such as rice and curds."

So I partook of such coarse food.

At that time five disciples were attending on me, thinking that whatever truth the ascetic Gotama would comprehend, that would he impart to them. But when I began to partake of substantial food such as rice and curds, the five disciples grew disgusted and left me, saying that the ascetic Gotama had become luxurious, had ceased from striving, and had turned to a life of comfort.

THE DISCOVERY OF THE TRUTH

AND I, having partaken of substantial food, revived strength, and lived abiding in that joy and bliss of the First Ecstasy, born of seclusion, accompanied by reflection and investigation, remote from lust and immoral states. Even though such pleasurable sensations arose in me, they did not at all affect my mind.

Stilling reflection and investigation, having tranquillity within, mind predominating, reflection and investigation having ceased, in the joy and happiness born of concentration, I lived abiding in the Second Ecstasy. Even though such pleasurable sensations arose in me, they did not at all affect my mind.

Separated from joy I lived with equanimity. Mindful and completely conscious, I experienced in the body that happiness of which the

Āryas say: "Endowed with equanimity and mindfulness, he abides in bliss." Thus I lived, abiding in the Third Ecstasy. Even though such pleasurable sensations arose in me, they did not at all affect my mind.

Abandoning pleasure and pain, with the disappearance of former joy and grief—painless, pleasureless, perfect in equanimity and mindfulness—*I lived abiding in the Fourth Ecstasy.* Even though such pleasurable sensations arose in me, they did not at all affect my mind.

Thus with thoughts tranquillised, cleansed, free from lust and impurity, pliable, alert, steady and unshakable, I directed my mind to the knowledge as regards the ***Reminiscence-of-Previous-Births.*** I recalled my varied lot in former existences, as follows: first one life, then two lives, then three, four, five, ten, twenty, up to fifty lives; then a hundred, a thousand, a hundred thousand; then the

dissolution of many world cycles, then the evolution of many world cycles, then both the dissolution and evolution of many world cycles. In that place I was of such a name, such a family, such a caste, such a dietary, such the pleasure and pain I experienced, such my life's end. Vanishing from there, I came into existence elsewhere. Then, such was my name, such my family, such my caste, such my dietary, such pleasure and pain did I experience, such that life's end. Thence departing, I came into existence here. Thus I recalled the mode and details of my varied lot in my former existences. This, indeed, was the first knowledge that I realised, in the first watch of the night. Ignorance was dispelled, and wisdom arose; darkness vanished and light arose—just as it would be to a person who is strenuous, energetic and resolute.

Even though such pleasurable sensations arose in me, they did not at all affect my mind.

Thus with thoughts tranquillised, purified, cleansed, free from lust and impurity, pliable, alert, steady and unshakable, I directed my mind to the *Perception-of-the-Disappearing-and-Reappearing-of-Beings*. With clairvoyant vision, purified and supernormal, I perceived beings disappearing from one state of existence and reappearing in another; I beheld the base and the noble, the beautiful and the ugly, the happy and the miserable, and beings passing according to their deeds. I knew that these good individuals, by evil deeds, words and thoughts, by reviling the Noble Ones by being misbelievers, and by conforming themselves to the actions of the misbelievers, after the dissolution of their bodies and after death, had been born in sorrowful, miserable and woeful states. I knew that these good individuals, by good deeds, words and thoughts, by not reviling the Noble Ones, by being right believers, and by conforming themselves to

the actions of the right believers, after the dissolution of their bodies and after death, had been born in happy celestial worlds. Thus with clairvoyant vision I beheld the disappearing and the reappearing of beings.

This, indeed, was the second knowledge that I realised, in the middle watch of the night. Ignorance was dispelled, and knowledge arose; darkness vanished and light arose —as it would be to a person who is strenuous, energetic and resolute. Even though such pleasurable sensations arose in me, they did not at all affect my mind.

Thus with thoughts tranquillised, purified, cleansed, free from lust and impurity, pliable, alert, steady, and unshakable, I directed my mind to the *Comprehension-of-the-Cessation-of-the-Corruptions*. I realised in accordance with fact: "This is Sorrow," "This, the Arising of Sorrow," "This, the Ceasing of Sorrow," "This, the Path leading to the

Cessation of Sorrow". Likewise, in accordance with fact, I realised: "These are the Corruptions," "This is the Arising of the Corruptions," "This, the Ceasing of the Corruptions," "This, the Path leading to the Cessation of the Corruptions". Thus cognising, thus perceiving, my mind was delivered from the Corruption-of-Sensual-Craving; from the Corruption-of-Craving-for-Existence; from the Corruption-of-Ignorance. Being delivered, I knew, "Delivered am I"; and I realised, "Rebirth is ended; fulfilled the Holy Life; done what was to be done; there is none other beyond this life".

This is the third knowledge that I realised, in the last watch of the night. Ignorance was dispelled, and wisdom arose; darkness vanished, and light arose—as it would be to a person who is strenuous, energetic and resolute.

Even though such pleasurable sensations arose in me, they did not at all affect my mind.

ONE OF THE FIRST UTTERANCES OF THE BUDDHA

(*From Dhammapada, vv. 153, 154,* translated by Edwin Arnold in his *Light of Asia.*)

"MANY a house of life
Hath held me—seeking ever him who wrought
These prisons of the senses, sorrow-fraught;
Sore was my ceaseless strife!
But now,
Thou builder of this Tabernacle—Thou!
I know Thee! Never shalt Thou build again
These walls of pain,
Nor raise the roof-tree of deceits, nor lay
Fresh rafters on the clay;
Broken Thy house is, and the ridge-pole split!
Delusion fashioned it!
Safe pass I thence—Deliverance to obtain."

THE DEATH OF BUDDHA

(From Dīgha Nikāya, Vol. II, Parinibbāna Sutta, No. 16, p. 120.)

THEN the Blessed One addressed the disciples and said: "Behold, O disciples! Now I speak to you. Transient are all component things. Strive on with diligence. In no long time the Final Release of the Accomplished One will take place. After the lapse of three months from now, the Accomplished One will attain unto Pari-Nibbāna." Thus the Blessed One said; after which the Auspicious One, the Teacher, furthermore addressed as follows:

"Ripe is my age; short is my life. Leaving you I shall go. I have made myself my refuge. Be diligent, O disciples, mindful and virtuous. With thoughts collected guard your

minds. He who lives strenuously in this Dispensation will escape the cycle of rebirth and put an end to suffering."

HIS LAST MEAL

(From Dīgha Nikāya, Vol. II, Parinibbāna Sutta, No. 16, p. 126.)

Now at that time the Blessed One was staying at Pāva in the mango grove of Chunda the smith.

Then Chunda the smith heard that the Blessed One had arrived at Pāva and was staying in his mango grove. So Chunda went to where the Blessed One was, and approaching Him respectfully, saluted Him and sat on one side. As he sat thus, the Blessed One instructed, incited, inspired and gladdened him with a religious discourse.

Then Chunda who was thus instructed, incited, inspired and gladdened by the Blessed One spoke to the Buddha as follows:

"Lord, let the Blessed One accept my alms for tomorrow together with the company of disciples."

The Blessed One assented by His silence.

Thereupon Chunda the smith, knowing that the Blessed One had accepted his invitation, rose from his seat, respectfully saluted the Blessed One, passed round Him to the right, and departed. And Chunda, after that night was over, made ready in his house choice food both hard and soft, together with a large quantity of tender boar's flesh, and intimated the time to the Blessed One, saying: "It is time, Lord! The alms is ready."

Then the Blessed One dressed Himself, in the forenoon, and taking bowl and robe went, together with the company of disciples, to the abode of Chunda the smith, and sat on the prepared seat. Seated thus the Blessed One addressed Chunda as follows: "O Chunda, serve me with that tender boar's flesh which

you have prepared: but serve the company of disciples with other food—both hard and soft."

"So be it, Lord!" said Chunda in response to the words of the Blessed One, and did accordingly.

Thereupon the Blessed One said to Chunda: "Whatsoever, Chunda, remains of the tender boar's flesh, bury that in a hole in the ground. For, Chunda, I perceive not in this world of Gods, Māras, and Brahmas, and amongst other beings, together with ascetics and brahmans, and Gods, and men, anyone who could eat this food and well digest it, save the Accomplished One."

"So be it, Lord!" responded Chunda, and buried the remainder of that boar's flesh in a hole in the ground, and approaching the Blessed One, respectfully saluted Him, and sat on one side. As he was seated thus, the Blessed One instructed, incited, inspired and gladdened him with a religious discourse and departed.

Then arose in the Blessed One, who partook of the meal of Chunda the smith, a grievous sickness, a dysentery; and severe pains, resembling those of death, set in. But the Blessed One, conscious and reflective, bore them unwaveringly.

Thereupon the Blessed One addressed Ānanda and said: "Come, Ānanda, let us go to Kusinārā."

"So be it, Lord!" replied Ānanda.

HIS LAST CONVERT

(From Dīgha Nikāya, Vol. II, Parinibbāna Sutta, No. 16, p. 148.)

AT that time a wandering ascetic named Subhadda was living at Kusinārā. He heard the news that the Ascetic Gotama would attain to Pari-Nibbāna in the last watch of that night. And he thought: "I have heard grown-up and elderly teachers and their teachers, the wandering ascetics, say that seldom and very seldom indeed do Exalted, Fully Enlightened Arahants arise in this world. Tonight in the last watch the Ascetic Gotama will attain Pari-Nibbāna. A doubt has arisen in me, and I have confidence in the Ascetic Gotama. Capable indeed is the Ascetic Gotama to preach the doctrine so that I may dispel my doubts."

Thereupon Subhadda, the wandering ascetic, went to Upavattana Sāla Grove of the Mallas where the venerable Ānanda was, and approaching him spoke as follows: "I have heard grown-up and elderly teachers and their teachers, the wandering ascetics, say that seldom, very seldom indeed do Exalted, Fully Enlightened Arahants arise in this world. Tonight in the last watch the Ascetic Gotama will attain Pari-Nibbāna. A doubt has arisen in me, and I have confidence in the Ascetic Gotama. Capable indeed is the Ascetic Gotama to preach the doctrine so that I may dispel my doubts. Shall I, O Ānanda, obtain a glimpse of the Ascetic Gotama?"

When he spoke thus, the venerable Ānanda said: "Enough, friend Subhadda, do not worry the Accomplished One. The Blessed One is wearied."

For the second and third time Subhadda made his request, and for the second and

third time Ānanda replied in the same manner.

The Blessed One heard the conversation of the venerable Ānanda and the wandering ascetic, and addressing Ānanda said:

"Nay, Ānanda, do not prevent Subhadda. Let Subhadda, O Ānanda, behold the Accomplished One. Whatsoever Subhadda will ask of me, all that will be with the object of gaining knowledge, and not of troubling me. And whatever I shall say in answer he will readily understand."

Thereupon the venerable Ānanda told Subhadda the wandering ascetic: "Go, friend Subhadda, the Blessed One gives you leave."

And Subhadda the wandering ascetic went to where the Blessed One was, and approaching Him rejoiced with Him, and exchanging friendly greetings sat on one side. Seated thus, Subhadda the wandering ascetic spoke to the Blessed One as follows:

"There are these ascetics and brahmans, O Gotama, who are leaders of companies and congregations, who are heads of sects, and are wellknown, renowned religious teachers, esteemed as good by many, as for instance—Purāṇa Kassapa, Makkhali Gosāla, Ajita Kesakambalī, Pakudha Kachchāyana, Sañjaya Belaṭṭhiputta, Nigaṇṭha Nāthaputta—do they all, as they themselves claim, thoroughly understand or not, or have some of them understood, and some not?"

"Let it be, O Subhadda! Trouble not yourself as to whether all or some have realised or not. I will preach the doctrine to you. Listen and bear it well in mind. I shall speak."

"So be it, Lord," replied Subhadda, and the Blessed One spoke as follows:

"In whatever Dispensation there exists not the Noble Eightfold Path[1], neither is the first

[1] 1. Right Belief, 2. Right Thought, 3. Right Speech, 4. Right Action, 5. Right Means of

Samana[1], nor the second[2], nor the third[3], nor the fourth[4] to be found therein. In whatever Dispensation, O Subhadda, there exists the Noble Eightfold Path, there are also to be found the first Samana, the second Samâna, the third Samana, and the fourth Samana. In this Dispensation, O Subhadda, there exists the Noble Eightfold Path. Here indeed are found the first Samana, the second Samana, the third Samana, and the fourth Samana. The other foreign Schools are empty of Samanas. If, O Subhadda, the disciples lived accordingly, the world would not be void of Arahants.

" My age was twenty-nine when I renounced the world as a seeker after what is good.

Livelihood, 6. Right Exertion, 7. Right Recollectedness and 8. Right Concentration of the Mind.

[1] Sotāpatti. See p. 4.

[2] Sakadāgāmi

[3] Anāgāmi.

[4] Arhat.

Now one and fifty years are gone since I was ordained, O Subhadda. Outside this fold there is not a single ascetic who acts even partly in accordance with this realisable doctrine."

Thereupon Subhadda spoke to the Buddha as follows:

"Excellent, Lord, excellent! It is, Lord, as if a man were to set upright that which was overturned, or were to reveal that which was hidden, or were to point the way to one who had gone astray, or were to hold a lamp amidst the darkness, so that those who have eyes may see. Even so has the doctrine been expounded in various ways by the Blessed One that I, O Lord, seek refuge in the Buddha, the Doctrine, and the Order. May I receive the lesser and the higher ordination in the presence of the Blessed One!"

"Whosoever, Subhadda, being already committed to other doctrines, desires the lower

and higher ordination in this Dispensation, remains four months on probation. At the end of four months, the disciples approving, he is ordained and raised to the status of a disciple. Nevertheless, on understanding I make individual exceptions."

"If, Lord, those already committed to other doctrines, who desire the lower and higher ordination in this Dispensation, remain on probation for four months, and after the lapse of that period, the disciples approving, are received into the Order, I will remain on probation for four years, and at the end of that period, the disciples approving, let me be received into the Order and raised to the status of a disciple."

Then the Blessed One addressed Ānanda and said: "Then, Ānanda, ordain Subhadda."

"So be it, Lord," replied Ānanda.

And Subhadda the wandering ascetic spoke to the venerable Ānanda as follows: "It is a

gain to you, O venerable Ānanda! It is indeed a great gain to you, for you have been anointed by the anointment of discipleship in the presence of the Blessed One Himself."

Subhadda the wandering ascetic received the lesser and the higher ordination at the hands of the Blessed One.

And in no long time after his higher ordination, the venerable Subhadda, living alone, remote (from men), strenuous, energetic and resolute, realised, in this life itself, by his own intuitive wisdom, the consummation of that incomparable life of Holiness, and lived abiding (in that state) for the sake of which sons of noble families rightly leave the house-holder's life for the homeless life. He perceived that rebirth was ended, completed was the Holy Life, that after this life there was none other.

And the venerable Subhadda became one of the Arahants. He was the last personal convert of the Blessed One.

THE LAST SCENE

(From Digha Nikāya, Vol. II, Parinibbāna Sutta, No. 16, p. 154.)

THEN the Blessed One addressed Ānanda and said: "It may be, Ānanda, that you will say thus: 'Gone is the Master of the Teaching! There is no Teacher for us!' Nay, Ānanda, do not think thus. Whatever Doctrine and Discipline were taught and promulgated by me, Ānanda, they will be your Teacher when I am gone."

* * *

Then the Blessed One addressed the disciples and said: "If, O disciples, there be a doubt or perplexity in any disciple with regard to the Buddha, the Doctrine, the Order, and the Practice, question me, and repent not afterwards thinking: 'We were face to

face with the Teacher, yet we were not able to question the Blessed One in His presence.'"

When He spoke thus, those disciples were silent.

For the second and third time the Blessed One addressed the disciples in the same words. And for the second and third time the disciples were silent.

Then the Blessed One addressed the disciples and said: "Perhaps it may be out of respect for the Teacher that you do not question me. Let a friend, O disciples, tell it to another friend."

Still the disciples were silent.

Thereupon the venerable Ānanda spoke to the Buddha as follows: "Wonderful, Lord! marvellous, Lord! Thus am I pleased with this company of disciples. There is not a single disciple who entertains a doubt or perplexity with regard to the Buddha, the Doctrine, the Order, and the Practice."

"You speak out of faith, Ānanda. With regard to this matter there is knowledge in the Accomplished One, that in this company of disciples there is not a single disciple who entertains a doubt or perplexity with regard to the Buddha, the Doctrine, the Order, and the Practice. Of these five hundred disciples, Ānanda, he who is the last is a Stream-Winner, not subject to fail, but certain and destined for enlightenment."

Then the Blessed One addressed the disciples and said: "Behold, O disciples, I tell you now: Subject to change are all component things. Strive on with diligence."

These were the last words of the Accomplished One.

FROM HEIGHT TO HEIGHT OF ECSTASY TO FINAL LIBERATION[1]

THEREUPON the Blessed One attained to the First Ecstasy. Emerging from which He attained in order to the Second, Third, and Fourth Ecstasies. Emerging from the Fourth Ecstasy He attained to "*The Realm-of-Infinity-of-Space*". Emerging from which He attained to "*The Realm-of-Infinity-of-Consciousness*". Emerging from which He attained to "*The Realm-of-Nothingness*". Emerging from which He attained to "*The Realm-of-neither-Perception-nor-Non-Perception*". Emerging from which He attained to "*The Cessation-of-Perceptions-and-Sensations*".

[1] What follows in the Parinibbāna Sutta is in the words of the disciples who arranged the Lord's Teachings for succeeding generations

Thereupon the venerable Ānanda addressed the venerable Anuruddha and said: "The Blessed One has passed away, O venerable Anuruddha."

"Nay, Brother Ānanda, the Blessed One has not passed away. He has attained to *The Cessation-of-Perceptions-and-Sensations.*"

Then the Blessed One emerged from "*The Cessation-of-Perceptions-and-Sensations*" and attained to "*The Realm-of-neither-Perception-nor-Non-Perception*". Emerging from which He attained to "*The Realm-of-Nothingness*". Emerging from which He attained to "*The Realm-of-Infinity-of-Consciousness*". Emerging from which He attained to "*The Realm-of-Infinity-of-Space*". Emerging from which He attained to the Fourth Ecstasy. Emerging from which He attained to the Third Ecstasy. Emerging from which He attained to the Second Ecstasy. Emerging from which He attained to the First Ecstasy. Emerging

from which He attained to the Second Ecstasy. Emerging from which He attained to the Third Ecstasy. Emerging from which He attained to the Fourth Ecstasy. Emerging from which, and immediately after, the Blessed One finally passed away.

APPENDIX

PRINCE SIDDĀRTHA'S MEDITATION UNDER THE JAMBU TREE

(From EDWIN ARNOLD'S *The Light of Asia*)

BUT on another day the King said, " Come,
Sweet son! and see the pleasance of the spring,
And how the fruitful earth is wooed to yield
Its riches to the reaper; how my realm—
Which shall be thine when the pile flames for me—
Feeds all its mouths and keeps the King's chest filled.
Fair is the season with new leaves, bright blooms,
Green grass, and cries of plough-time." So they rode
Into a land of wells and gardens, where,
All up and down the rich red loam, the steers
Strained their strong shoulders in the creaking yoke
Dragging the ploughs, the fat soil rose and rolled
In smooth long waves back from the plough; who drove

Planted both feet upon the leaping share
To make the furrow deep, among the palms
The tinkle of the rippling water rang,
And where it ran the glad earth 'broidered it
With balsams and the spears of lemon-grass.
Elsewhere were sowers who went forth to sow,
And all the jungle laughed with nesting-songs,
And all the thickets rustled with small life
Of lizard, bee, beetle, and creeping things
Pleased at the spring-time. In the mango-sprays
The sun-birds flashed, alone at his green forge
Toiled the loud coppersmith, bee-eaters hawked
Chasing the purple butterflies, beneath,
Striped squirrels raced, the mynas perked and picked,
The nine brown sisters chattered in the thorn,
The pied fish-tiger hung above the pool,
The egrets stalked among the buffaloes,
The kites sailed circles in the golden air,
About the painted temple peacocks flew,
The blue doves cooed from every well, far off
The village drums beat for some marriage-feast,
All things spoke peace and plenty, and the Prince
Saw and rejoiced. But, looking deep, he saw
The thorns which grow upon this rose of life.

How the swart peasant sweated for his wage,
Toiling for leave to live ; and how he urged
The great-eyed oxen through the flaming hours,
Goading their velvet flanks ; then marked he, too,
How lizard fed on ant, and snake on him,
And kite on both ; and how the fish-hawk robbed
The fish-tiger of that which it had seized ;
The shrike chasing the bulbul, which did chase
The jewelled butterflies ; till everywhere
Each slew a slayer and in turn was slain,
Life living upon death. So the fair show
Veiled one vast, savage, grim conspiracy
Of mutual murder, from the worm to man,
Who himself kills his fellow ; seeing which—
The hungry ploughman and his labouring kine,
Their dewlaps blistered with the bitter yoke,
The rage to live which makes all living strife—
The Prince Siddārtha sighed. "Is this," he said,
"That happy earth they brought me forth to see?
How salt with sweat the peasant's bread! how hard
The oxen's service! in the brake how fierce
The war of weak and strong! i'th' air what plots!
No refuge e'en in water. Go aside
A space, and let me muse on what ye show."

So saying, the good Lord Buddha seated him
Under a jambu-tree, with ankles crossed—
As holy statues sit—and first began
To meditate this deep disease of life,
What its far source and whence its remedy.
So vast a pity filled him, such wide love
For living things, such passion to heal pain,
That by their stress his princely spirit passed
To ecstasy, and, purged from mortal taint
Of sense and self, the boy attained thereat
Dhyāna, first step of "the path."

There flew
High overhead that hour five holy ones,
Whose free wings faltered as they passed the tree.
"What power superior draws us from our flight?"
They asked, for spirits feel all force divine,
And know the sacred presence of the pure.
Then, looking downward, they beheld the Buddh
Crowned with a rose-hued aureole, intent
On thoughts to save; while from the grove a voice
Cried, "Rishis! this is He shall help the world,
Descend and worship." So the Bright Ones came
And sang a song of praise, folding their wings;
Then journeyed on, taking good news to Gods.

But certain from the King seeking the Prince
Found him still musing, though the noon was past,
And the sun hastened to the western hills:
Yet, while all shadows moved, the jambu-tree's
Stayed in one quarter, overspreading him,
Lest the sloped rays should strike that sacred head;
And he who saw this sight heard a voice say,
Amid the blossoms of the rose-apple,
"Let be the King's son! till the shadow goes
Forth from his heart my shadow will not shift."

Printed by C Subbarayudu, at the Vasanta Press,
The Theosophical Society, Adyar, Madras.